

CT

275

G273I6



Glass CT275

Book G273T6

**“That Friend of Mine Who Lives in God.”**







In Memoriam.  
Samuel S.  
Gardner.

1831—1899.

P.

17.11.11

eT275  
G273I6

57308



30



## BIOGRAPHICAL SKETCH.

---

Samuel Spring Gardner, son of Samuel and Mary Noyes Gardner, was born at Cambridgeport, Mass., January 9, 1831. Not much is known of his ancestry on the father's side. Fully persuaded that—

"Kind hearts are more than coronets  
And simple faith than Norman blood."

he had never troubled himself over genealogies. On the mother's side the Norman blood is, however, not wanting. There is a published record carrying the family, which has always been distinguished, back to the conquest. The first in this country, Rev. James Noyes and Nicholas Noyes, came from Newbury, England, and settled at Newbury, afterwards Newburyport, Mass., in 1634. Rev. George R. Noyes, D. D., Hebrew professor at Harvard, author of many learned works, including a translation of the "Prophets, Psalms, Job and the New Testament," was the maternal uncle of the subject of this sketch.

About the year 1836 the family removed to Brewer, Me., where the father was engaged in the manufacture of cordage, which, in those days of sailing vessels, was a profitable business. Not wealthy according to present standards, the

family was in comfortable circumstances. The son grew up, therefore, without the inestimable advantage of a youth spent in poverty and hardship. He attended the public schools and, being both impressionable and lively, was often in difficulties. Being also frank and ingenuous, he often suffered vicariously for those more accomplished in the art of dissimulation.

Early in life, during a period of unusual religious interest, he united with the church, and in that generous enthusiasm which allowed him to do nothing by halves he determined to become a minister. He prepared for college at Phillips Andover, and graduated from Bowdoin in 1855. Although his father was both able and willing to help him, it is characteristic that throughout his course he was largely self-supporting. At the academy he did odd jobs, repairing, setting glass and the like, at which he was skillful, and through life he retained a fondness for doing such things. During his college vacations, better arranged for the purpose than now, he taught school.

After his graduation he was for a little time professor of History and Belles-lettres at Sing Sing Military Institute and afterwards principal of Blue Hill Academy.

About the year 1857 his father was stricken with the disease from which he died a year later. He seems to have been a very gentle, kindly, simple man, but a strict adherent to the most conservative New England theology. Like him in his emotional nature, the son had developed a sturdy independence. The spirit that impelled him to be self-support-

ing during his educational course made him equally reluctant to depend upon others for his religious beliefs. The spirit of inquiry which awakened in college had compelled him to diverge sharply from the traditional beliefs of his youth, to the great grief of his father. Now, again, these questions were pressed upon him during these closing months of his father's life. Influenced, no doubt, more than he knew by his affection, realizing how much his determination would gratify his father, he again made up his mind to enter the ministry. Perhaps he thought that he could adjust his mind to the theological mould. Possibly he believed there was room for him to work in the Master's field without adhering to all the rigors of the Calvinistic creed. At all events, he entered Bangor Theological Seminary in 1858, from which he graduated in 1861. After this he was for a brief period pastor of the Congregational Church at Bellows Falls, Vt. We may well imagine that he would have found himself eventually cramped in an orthodox pulpit. At least, his inquiring mind, his freedom from dogmatism and his frankness of expression would have been a serious handicap. Circumstances, however, had prepared the solution of the difficulty. These were the strenuous days of the Civil War, and, with his ardent nature, his patriotism and his hatred of slavery, he could not consent to see the great drama go on without himself having a part in it.

He entered the service, therefore, as chaplain of the 73d U. S. Colored Infantry, afterwards consolidated with the 96th. His name also appears as chaplain on the roster of

the 83d U. S. C. Infantry. Of this episode we know no more than the bare record. We cannot be wrong in assuming that here, as everywhere, he gave to the work his energy, his devotion and his enthusiasm.

The close of the war found the colored race, as it were, adrift, without means of support, employment, experience of self-help and separated by a new social or political status from the whites, no longer able, if inclined, to help them. To make temporary provision for the emergency the Government organized the Freedman's Bureau, and in this Mr. Gardner found useful employment for a time. Meantime he studied law and was admitted to the bar of Butler County, Ala., October 27, 1867. He was a delegate to the Constitutional Convention, which met at Montgomery, November 5, 1867, and framed the instrument under which the State regained its position in the Union. About this time he was elected probate judge of Butler County, which he held for some years.

His abolition sentiments, his zeal for the interests of the colored race and his determination to secure to them their rights under the constitution he had helped to make secured for him, very promptly, the anger and ill-will of the extreme southern party. He was warned of his danger, but, either being unconvinced of it or disregarding it, he stuck to his work. Socially he was ostracised, and finally found himself under the necessity of leaving the hotel where he boarded. The other guests had threatened to leave if he remained, and, unwilling to bring disaster to the landlord, with whom

he was on very friendly terms, he went away. He found an opportunity to board with Mrs. Livingston, widow of Captain L. A. Livingston, of the 8th Alabama Infantry. This lady realized his danger, and tried in vain to get him to take some precautions. Even after an attempt to assassinate him in his office he kept the even tenor of his way. Against repeated warnings he continued to sit by the window at night without closing the blind, and was finally shot from outside, narrowly escaping death. Through the long illness that followed, this woman, the widow of a Confederate soldier, ultra southern in her antecedents and feelings, nursed him, typical New Englander and avowed abolitionist, back to life. For once the result was what we read of so often in stories. In 1869 they were married.

In 1873 Mr. Gardner entered the Government service in Washington, receiving his first appointment in the Second Auditor's Office. Afterwards he had charge of the paper on which the Government currency was printed. This, it will be remembered, was of a peculiar character, having a silk fiber interwoven, and manufactured, by a secret process, at only one place. Great care must be taken to prevent its falling into the hands of outsiders, and every sheet had to be rigidly accounted for. Until a paper similar in appearance was procurable counterfeiting could not be successfully practiced. Mr. Gardner's position was, obviously, one of great responsibility. Still later he became the bookkeeper of the stamp division of the Internal Revenue Bureau. To one of his tastes and temperament this routine must have

been dull, but he made no complaint and gave to it the same patience and zeal he might have lavished upon historical research or philosophical speculation.

Many years since symptoms of heart trouble developed, but he seemed to recover and, though never robust, he maintained a fair state of health until a little more than a year ago, when he was attacked with angina pectoris of a violent character, which for a long time made even temporary recovery doubtful. He could not be brought to realize the gravity of the case. As soon as the paroxysms had subsided he regained his old cheerfulness, and begun to talk about returning to the office. His physician finally explained to him the nature of his malady and cautioned him against any overexertion or excitement. The prospect now opened up before him was one of an uncertain period of invalidism, without hope of full recovery; the probability that he would have to give up his regular work; the certainty that his reading, study and social intercourse, which had so brightened life for him, must be greatly curtailed. To the writer he said, in substance: "I do not mean to give up or fall into despair. I shall make a brave fight of it and get what I can out of life."

At the earliest possible moment, much too early, indeed, he was back at his desk. Most unfortunately the new taxes imposed for the purpose of carrying on the war with Spain doubled the work of his office. For a long time he was compelled to work not only some hours overtime during the day, but often far into the night. There were no holidays for



him, and even Sundays were encroached upon. His friends looked on with dismay and astonishment, but, though frail and worn, his strong will kept him up. In the fall he took a brief vacation, visiting friends in Massachusetts and Maine. It may be mentioned here that during his twenty-five years' service he had never, up to this attack in the winter, taken any sick leave and not all of his annual leave. From this visit, which he doubtless looked upon as his last, he returned improved. He took part again in the Bible class, in which he was so deeply interested, and in the Ethical Club, which he had done so much to sustain. There seemed to be a reasonable hope of many happy and useful years before him. This, alas! was not to be.

A change of Internal Revenue Commissioner made it necessary to go over all the accounts of the office. He alone was perfectly familiar with the books, and it did not seem possible to him to withdraw. The regular daily work, of course, kept on as usual. Day after day, with failing strength, he toiled, so frail and worn that his friends and associates feared that he might collapse at any moment. The account was at last complete, the books all balanced and he went home to rest for a few days in bed. The days lengthened out into weeks, but he never rose again. Sometimes there was a little improvement, but from the first there was no ground for hope. His strength had really been spent, and on the 24th day of March he entered into that rest which, if any man, he surely had earned.

This brief outline of his life reveals more clearly and vividly the character of the man than any comments which I can make. Clear vision, courage, devotion to duty, fidelity to truth and right, as God gave him to see it, sympathy for suffering, righteous wrath against oppression and wrong, who is there among us who can even claim kinship with him in these? There were some phases of his nature, however, which have not been suggested, upon which I wish to touch briefly.

With all his strength, his almost dogged persistence in a course which his reason and conscience dictated, it may be said that he had a feminine nature. He loved poetry and music. Some of his college songs are still sung at his Alma Mater. His knowledge of music was considerable and his taste infallible. He was particularly fond of the "In Memoriam," and Mendelssohn was, perhaps, his favorite composer. He delighted in flowers and beauty in every form, and tears came easily to his eyes at any touch of pathos in literature or life. He was serenely optimistic, having far greater confidence in his fellow men, both in their motives and their intelligence, than observed facts seem to warrant. It was not merely the recognition of

"One far off divine event  
To which the whole creation moves,"

but the immediate future was rosy with promise. Doubtless he had his times of discouragement, but his general attitude remained always the same. He was no mere enthusiast, and



knew that all things must come through growth; but he thought the forces which work for good, now and here, very far outweigh the evil.

We have seen how, after a sharp divergence from the faith of his fathers, he had seemed to return to the beaten paths; but the spirit of inquiry, characteristic of the man, could never be eliminated. Nothing could permanently satisfy him unless it could be made to harmonize with his reason. The progress of science, the higher criticism, above all the acceptance of the principle of evolution, made it necessary to re-examine the old traditions and to adjust his beliefs to the ever-widening vision of life. In a general way he came to accept what is somewhat vaguely known as the New Theology, rather an attitude toward truth than a formal statement of things believed to be true. Revelation was to him something much wider than the Scriptures. The Infinite can never be comprehended by the finite. The higher must always manifest itself in terms of the lower. Man's conception of God is thus destined to be always, in a sense, anthropomorphic. God reveals Himself as He can, and is limited by the limitations of man's intelligence; but this intelligence is measured not by the achievement of one faculty, but all faculties of the mind. The highest revelation which God can make of Himself to man must be sought for in all science, philosophy, literature, art—in brief, the entire mental achievement of the race. God he conceived to be the indwelling spiritual entity animating all nature; the immediate source of all power and all life. This is the view which

dominated the early church, and has always continued in the Greek church. It is very easy to misunderstand it; indeed, it is very easy for one holding it to fall into a pure pantheism. The alternative is to regard God as an infinitely magnified man, who has set the wheels of the universe in motion and then left it to shift for itself, modified from time to time by some interferences in its petty details.

But whether the one view or the other is correct or whether either, in fact, approximates the truth, it is a profound mistake to suppose that one who holds to the Divine Immanence is either atheistic or irreligious. Certain it is that few men have found God so near, few have been so penetrated and informed with Him in every faculty and emotion, few have sought so earnestly and, I believe, successfully, to bring their lives into harmony with His will. Not many have been so filled with all charitableness, all reverence, obedience to "the heavenly vision" and "faith beyond the forms of faith." It is a real pleasure to say that those who most disapproved and feared his views recognized the ingrained goodness and nobility of the man. I think I am right in saying that the death of no man in the church would have brought home to a greater number a deep sense of loss and personal bereavement. To those of us who were very intimately associated with him during the last few years of his life, who discussed with him in the Ethical Club or in his home the high themes of life, of death, of immortality, of God, to whom, so far as language could do, he revealed the inner depths of his nature, to us the loss is irreparable. Such courage, such kindness,

such courtesy, such cheerfulness, such clarity of thought, such sweet reasonableness we are not likely to find in another during the little journeys we are still to make in this life. With strong dislike of mere forms, abhorrence of shams and pretense, he combined a practical wisdom. All aspiration, all endeavor, he knew, is destined to partial failure, and time is necessary to the achievement of the highest good. He had a superabounding charity for all honest effort and the kindest feelings toward every human being who is honestly striving to do his duty and to put his life into harmony with the will of God.

It is not a little strange that a man's character commonly seems to be revealed fully only by his death. We see him more clearly as he recedes a little from us. Now that the earth has covered him from our sight we begin to see how admirable he was. By its loss we feel how much we relied on his counsel, his judgment and his wisdom.

“As sometimes in a dead man's face,  
 To those who watch it more and more,  
 A likeness, hardly seen before,  
 Comes out to some one of his race,

So, dearest, now thy brows are cold,  
 I see thee what thou art, and know  
 Thy likeness to the wise below,  
 Thy kindred with the great of old.

In harmony with the character and tastes of Mr. Gardner the funeral services, held at the house, were simple and unostentatious. There was a profusion of flowers, roses and Easter lilies, which loving hands had brought. The quartette of the choir, accompanied by Dr. Bischoff, rendered some beautifully appropriate hymns which Mr. Gardner had loved. Mr. Humphries sang Mendelssohn's "O Rest in the Lord," and never was the serene and solemn beauty of this composition, its grave dignity and more than mortal sweetness more fitting. We shall never hear it again without an added thrill of pathos from this association.

Dr. Newman's address was tender and touching. He spoke of his own love for the man, his confidence in him and the great reliance he had come to place upon him. He paid a very high tribute to his character. He dwelt upon his simplicity and sincerity, such that there could never be any question as to where he stood. He had a passion for truth. So direct was his apprehension, so sure his grasp, that he could not understand the slowness of others to reach it, and was sometimes a little impatient at the forms and mere mechanisms by which they sought to represent it to their minds. He was a "God-inbreathed" man, realizing God in all nature, in science and in human history. In all the relations of life he was faithful and true. He had lived near to God, and had sought everywhere to bring his life into harmony with the Divine will. To such a man death could not bring loss or misfortune. Rather it was an opportunity, in-

roducing him to fuller activities, a richer life, a completer harmony.

Among the death notices in New England papers there was one in the Bangor Whig by Dr. Field, the pastor of Mr. Gardner in his youth and early manhood, very sympathetic, appreciative and generous. It is, perhaps, all the more interesting in that it relates also to Rev. Alfred L. Skinner, a boyhood friend and schoolmate, who likewise entered the ministry only to withdraw after a very brief pastorate. Mr. Skinner died the day following Mr. Gardner's death. The men were so like in character and belief that the delineation of the one was equally applicable to the other, in Dr. Field's view. Their withdrawal from the ministry, apart from the Civil War, which was the immediate occasion in Mr. Gardner's case, was in part due "to a sensitiveness which shrank from the publicity of the pulpit—from the weekly and almost daily unbarring of one's nature, mental and spiritual, to the gaze of the multitude; partly to an aversion for some of the sterner dogmas of the church to which much more prominence was given forty or fifty years ago than now, and a consequent desire for a greater freedom of discussion and of thought than was then allowable." Their lives, he thinks, may have been just as useful as if they had continued in the calling first chosen, "for character, after all, is the great instrument and condition of usefulness, working its best results often in ways unobtrusive, unprofessional, unseen, but by a law as inevitable in its action as any of the processes of nature." He notes the simplicity and sincerity of

nature, which consists not merely in speech, and the speaking of nothing contrary to truth, "but the sincerity which is of the soul, which concerns the whole being and which consists in the unconscious harmony between appearances and reality." Inasmuch as Dr. Field's observation must have been confined mainly to the early part of Mr. Gardner's life, we are enabled to see that there was never a violent wrench or dislocation in his nature, but that his whole life grew out of a single root. It was that upon which, Christ declares, "hang all the law and the prophets."



## RESOLUTIONS AND TRIBUTES.

---

At a regular meeting of the Choir of the First Congregational Church, held Saturday evening, March 25, 1899, Dr. J. W. Bischoff, organist and director, stated that it was a painful duty to announce the death of Mr. Samuel S. Gardner, a long-time member of the choir. The relations existing between them were intimate, and from Mr. Gardner, as chairman of the Music Committee of the Church, he had always received a zealous and loyal support. To his sterling qualities and strict integrity as a man, and his unswerving fidelity to the right, he desired to bear witness. He mourned his loss as a personal one.

A committee was suggested to prepare an expression of the choir at their loss, and of sympathy with the family of their late associate.

### IN MEMORIAM.

"Thou hast all seasons for thine own, O Death."

"By death has been removed from us one of our oldest and most faithful members. In his long service, by his uniform kindness and cheerful greetings, he had endeared himself to us all.

"In his manner and expression he was frank and sincere. Of a genial, kindly, lovable disposition, he drew all hearts to him. The presence that was so regular at our meetings is gone to the 'silent land,' and we call up the memories of days gone by, the vacant chair reminding us of a loss we deeply feel.

"To his family we extend our heartfelt and sincere sympathy in this, their time of sorrow. May the blessings of heaven rest upon all made sad in this separation.

"May the memory of a good husband, a loving father, be with you as the years pass by, and time soothe and bind up the wounds made by the hand of death, ever remembering that 'He giveth his beloved sleep.'

"He rests. His ear is closed to earth,  
 Its discords and its melodies;  
 But, quickened by the heavenly birth,  
 He lists to angel symphonies.  
 The music of those unseen choirs  
 Is soothing him so tenderly;  
 For angel fingers sweep the lyres  
 In notes exquisite-heavenly.  
 His life with us has passed away—  
 Or, rather like the chrysalis,  
 Has burst its bonds of earth and clay,  
 And soars beyond to Paradise.

"O. M. McPHERSON,

"D. HARRIS CLARK,

"D. L. BURNETT,

"Committee."



## RESOLUTIONS OF THE ETHICAL CLUB.

---

At the meeting of the Ethical Club, April 3, 1899, Mr. Clift offered the following resolution, which was adopted by a rising vote:

"Whereas, our honored and beloved associate, Samuel S. Gardner, has departed this life, we desire to express, though in inadequate words, our sense of loss and our high appreciation of him.

"His gentle courtesy was unfailing.

"His clear perception of Truth a gift of immense value to himself and to all around him.

"His love of Truth and devotion to it, regardless of personal interest, was an inspiration to us all.

"To the members of the Ethical Club he has been an aid in acquiring knowledge of ethical principles and in applying such to conduct.

"We mourn the loss of his bodily presence. We cannot lose all that the experience of his goodness has brought into our lives.

"The secretary is directed to spread this minute upon our records and to transmit a copy of the same to the family of the deceased."

## RESOLUTIONS OF THE GRAND COUNCIL OF THE ROYAL ARCANUM OF WASHINGTON.

---

The committee appointed by the Grand Regent to prepare a suitable tribute to the memory of Brother Samuel S. Gardner, late a member of this Grand Council, present the following:

"Brother Samuel S. Gardner was the exemplification of noble manhood. Born into those refining influences of life that produce nobleness and purity of character, he was ever mindful of his birthright, and all his inclinations were in harmony therewith. He was a great lover of music, and his soul delighted in all that was beautiful, good and true in life. As an officer in his subordinate council he was zealous in the performance of every duty, and a constant attendant upon its stated meetings. He was the author of the 'Gardner Ritual,' being a substitute for a part of Duty IX., which is now used by National Council in conferring the degree. He was a charter member of this Grand Council, and served as a Deputy Grand Regent for two years, being assigned to Kismet Council and Analostan Council, respectively. In all his relations to our beloved Order he was faithful to every trust, and won the esteem of all by his gentlemanly and courteous manner, and has left the light of a noble example. The world is better for his having lived in it.

Your committee recommend the adoption of the following resolutions:

"Resolved, first, That this Grand Council, by a rising vote, express its respect for our late Brother Samuel S. Gardner, and tender profound sympathy to the members of the bereaved family in the great loss they have sustained.

"Second, That a memorial page for Brother Gardner be printed in the Journal of Proceedings of this session of the Grand Council; that these resolutions be spread upon the minutes, and a copy sent to the family of our deceased brother, signed by the Grand Regent and Grand Secretary.

"E. B. EYNON,

"A. H. FLEGENBAUM,

"J. R. GISBURNE.

"Committee.

"Adopted by a rising vote.

"Attest: BENJ. WHITE, Grand Secretary.

"W. W. CHASE, Grand Regent."

At my request Mr. Walter L. Cliff has furnished some account of Mr. Gardner at a period long antedating my acquaintance with him.

I am asked to state my impressions of Samuel S. Gardner during the early years of our acquaintance.

We first met twenty-three years ago. Half the time since passed before we became more than mere acquaintances. Later it was given me to be his friend.

In those first years we saw each other rather infrequently for actual intercourse, and though stirring experiences of much the same sort had befallen us both in the South during the reconstruction period, yet we were not drawn to such interchange of thought as gave me more than a very superficial knowledge of him. Only such do I express when referring to that time.

He then appeared a quiet, almost diffident man, of cultivated mind and sensitive nature, whose marked characteristic was a most refined and gentle courtesy.

A courtesy benevolently tolerant of all peculiarities and eccentricities in others, such as usually subject the unfortunate exhibitors of the same to gibes, sneers and slights.

A courtesy such as enabled him patiently and serenely to pursue the even tenor of his way when brusque men, mistaking rudeness for vigor, would push in before him and lay claim to consideration at his expense.

A courtesy that stood well the test when his intelligent opinions were contemptuously disregarded by those dressed in a little brief authority.

A courtesy full of chivalrous gentleness to the weak and offering a not unmanly deference to the strong.

A courtesy that made all censoriousness impossible.

That trait, together with a fine personal dignity that protected him from such affronts as some gentle natures without that shield must

suffer, was the distinguishing characteristic of Mr. Gardner, as then viewed by a casual acquaintance.

Later I knew that his conception of Divinity is best expressed in Matthew Arnold's phrase "Sweetness and Light"; that he worshipped such Divinity; that such conception and worship had moulded his character and inspired his conduct, and that his thought and life reflected what he believed to be the nature of God.

## MISS HOOPER'S LETTER.

---

"I think I am the only one left in the Congregational Church out of a class of women who, several years ago, had the privilege of meeting each Sunday under the leadership of our dear friend, Mr. Gardner. We were perhaps rather a heterogeneous set, from the eager young teachers just graduated from New England Colleges, setting out to reform this old world and set it straight, to the conservative woman of middle age, whose children were entering college. We were of varying shades of religious belief, but all united in a real earnestness to learn what we could, and in affection and respect for our teacher.

"It is rather difficult, after the lapse of so many years, to state what was most distinctive in Mr. Gardner's teaching. I think it was the man himself and his beautiful, lovable character, rather than what he said, which most impressed itself and exerted the greatest influence upon us. When one or another of our number, led on by the heat of argument farther than perhaps she realized, would make some cynical or semi-pagan remark, Mr. Gardner would always bring us back by some well-chosen phrase or thought to a higher plane. He very frequently quoted Tennyson, and to this day certain parts of 'In Memoriam' always bring Mr. Gardner to my mind:

" 'Oh, yet we trust that somehow good  
Will be the final goal of ill,  
To pangs of nature, sins of will,  
Defects of doubt and taints of blood.'

This seemed to be the keynote of his life, such was his faith in the eternal goodness.

"His chief characteristic as a teacher was that which showed itself in every relation of life—his modesty as to himself and his optimism as to others. He always had a word of praise which made one feel that she must be better in order to merit the higher opinion he had of one. We were always met each Sunday morning with a hearty welcome, and often with thanks for coming. He seemed to feel that he was our debtor for what he received from us, not realizing that he himself was the center of the class, and that much of the good he fancied he saw was his own happy way of seeing things. I do not know that I can add anything more, only to say in closing, as in the beginning, that we all loved Mr. Gardner, and for my part I feel that my life is better and richer for having been able to be counted among his friends.

"MARTHA N. HOOPER."

After his class was discontinued, Mr. Gardner became a member of a class taught by Professor C. A. Kenaston, in which an attempt was made at critical and rational study of the Bible. In course of time the teacher removed from the city and the class lapsed for a season. Later it was reorganized under the name "Gardner Bible Class," and maintains a vigorous life. From a letter from Professor Kenaston I give a brief extract, more especially showing his personal feeling and high appreciation:

It ought perhaps to bring me deep sorrow to learn of the departure of one whom, in a peculiar sense, we esteemed our brother, but I am not sad in view of the event; on the contrary, I experience a certain sense of satisfaction in the thought that such a choice and chastened spirit has found a place among congenial friends such as this world cannot afford. Now he cannot suffer more from misunderstanding and depreciation, or ever need to be on his guard against those who, of coarser spiritual fiber, did not know or value him. My sense of personal loss in his withdrawal is such that I cannot, without emotion, think of the way his countenance would sometimes, in our Bible Class, light up and become luminous when our thoughts grew contagious and we saw for the time eye to eye. He always seemed to me to be a sad man, a wanderer in a foreign land, and I am not sorry that he has been called home. I am glad to have known him as a pilgrim and I want to know him as a saint.

With this, reluctantly, since so much of praise remains unsaid, I bring to a close this labor of love. To the all-embracing Wisdom, the all-including Love, we leave the conclusion of the whole matter, securely confident that whatever of good the future may have for noble lives lived on the earth our "greatly beloved" will share.

Washington, D. C., April 25, 1899.



















LIBRARY OF CONGRESS



0 029 785 043 A